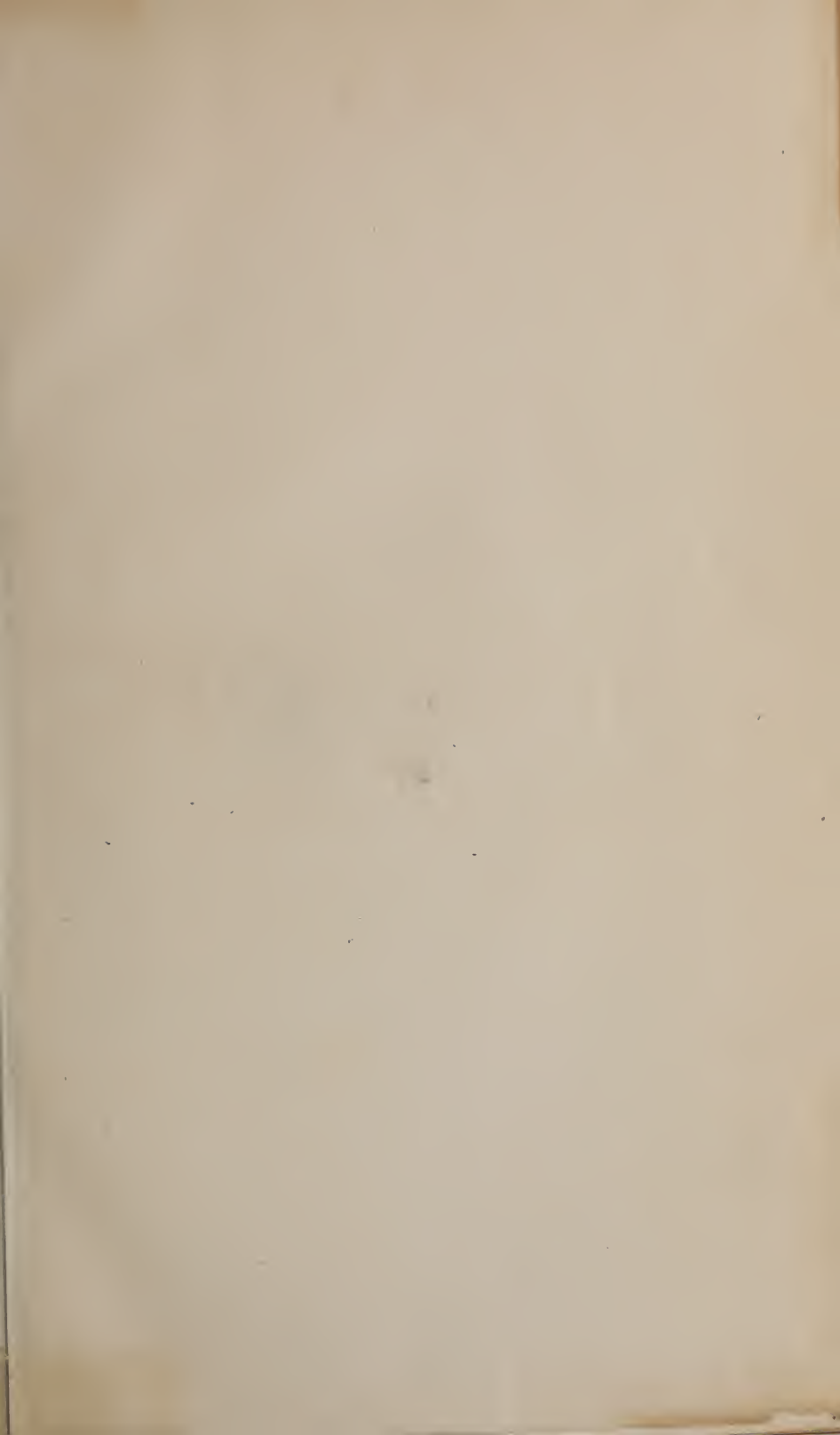


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T H E

CHRISTIAN WORLD.

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No. 5.

THE THIRTEENTH ANNIVERSARY OF THE SOCIETY.

THE present number of THE CHRISTIAN WORLD will reach most of our subscribers on or before the first day of May, and therefore it may not be amiss to repeat the notices which we gave in our last.

THE ANNUAL SERMON.—The Rev. Kingston Goddard, D.D., of Cincinnati, will preach the Annual Sermon in behalf of the Society, in St. George's Church, of which the Rev. Dr. Tyng is Rector, on the first Sabbath night of May, (the 4th of that month); the services will commence at half past seven o'clock.

THE ANNUAL MEETING.—The Thirteenth Annual Meeting of the Society will be held in the Irving Hall, 14th Street, near the Academy of Music, on Tuesday, the 6th of May, at 10 o'clock A. M. On that occasion, an Abstract of the Annual Report of the Executive Committee, and that of the Treasurer will be read, and addresses will be delivered by several distinguished friends of the Society. It is expected that the meeting will be one of more than common interest. We sincerely hope that as many of our friends, not only of New York and its vicinity, but even from a distance, as can find it possible to attend, will do so. The officers of the Society will be happy to see at the Rooms of the Society, No. 156 Chambers Street, all who may find it convenient to call on them during the Anniversary Week.

PERSECUTION IN SPAIN.

WE have several times spoken of the persecution of Bible-Christians in Spain, which has been going on during a year and a half. We call them Bible-Christians, for this is their most appropriate designation. They are in reality Protestants, so far as their views of the great doctrines of Christianity are concerned; but they have had little intercourse with the Protestants of other countries, and it is well known that there is no Protestant church in all Spain, or even the entire

Peninsula, except at Gibraltar. It has been well known, however, to Christians in England, France, Switzerland, Germany, and these United States, for years, that the good seed which Lieutenant Graydon, of the English Royal Navy had sown in the cities in Eastern Spain, when he caused twelve or fifteen thousand copies of the Sacred Scriptures to be distributed in them some twenty years ago, was germinating, and that there was promise of a harvest in due time. The eccentric Mr. Borrow had preceded Lieutenant Graydon in the good work of Bible-distribution. Mr. de Mora, a converted Spaniard, a few years ago, commenced some evangelistic efforts at Madrid, using the press to some extent ; but Rome soon interfered, and he was imprisoned, but eventually got out of the country, through the interference of the British Minister, in consequence of Madame de Mora being an English woman.

Silently the leaven of Divine truth wrought in the hearts of some of the people of Seville, Granada, Barcelona, and other cities in Spain, chiefly among the middle and humbler classes. In process of time, the number of those who met in each other's houses to read the Word of God, and engage in the exercises of exhortation, prayer and praise, increased, until in some places the number of believers was large, and several little groups were necessarily formed to avoid detection by the police. But this state of things could not long remain unknown. Rome is more argus-eyed than the police, in countries where she has unlimited sway. The civil authorities at Barcelona and other places were incited to lay their hands on some of the more prominent of these Bible-readers, and believers in a pure gospel. In the autumn of 1860, Matamoros, one of the leaders of this excellent "sect" of heretics, as Rome denominates them, was arrested at Barcelona, and carried to Granada, where he and Alhama were thrown into prison ; a third person, of the name of Trigo, was afterwards imprisoned at the same place. After many months, they had their trial, and were condemned, Matamoros and Alhama to seven years labor at the galleys, and Trigo to four. The editors of only one newspaper in Spain had the courage to speak out against the injustice of these proceedings ; we refer to the *Clamor Publico*, of Madrid. That paper published the documents of the case, from which it is clear that these men had committed no political offence, as was at first charged, but that they are punished solely because they had attempted to worship the Almighty according to rites of a purer faith which they had discovered in His Word, and consequently had turned away from the Church of Rome.

At the Evangelical Alliance Conference at Geneva last September, the Rev. Edmund de Pressensé in his Report on Religious Liberty, brought the cases of these Spanish persecuted ones before that body in

the most earnest and effective manner, and the Rev. Dr. Merle d'Aubigné proposed that an Address of fraternal sympathy should be sent to these brethren in their imprisonment, from the Conference. This was done and an appropriate and touching expression of the feelings of that body was drawn up by a Committee. The Rev. Alexander Dallas, of Ireland, who was for years a British officer under Wellington, in the Peninsula, was deputed to deliver in person the document in question. This commission he executed to the letter. Going all the way to Spain, he gained access to the prisoners in their dungeons, and read the Address from the Conference to them. The expressions of gratitude of these sufferers for Christ, were such as we might expect. Their hearts were exceedingly comforted. Mr. Dallas, who, we may remark in passing, is a cousin of our countryman of the same name, who was Vice President when Mr. Polk was President, was greatly struck with the clear knowledge which these poor men possess of Divine things, and of their willingness to suffer for Christ, if it should be the will of God.

All this occurred before the final trial of these servants of God. Since that event, the British Branch of the Evangelical Alliance has requested Gen. Alexander, a gentleman as decided for his piety as for his military science and courage, to visit Spain, and endeavor to exert some influence with the Government in behalf of these men. The following is the statement which that Body has sent us of the result of the General's mission :—

Major-General Alexander, who, at the request of the British Committee of the Evangelical Alliance, and as the representative of the Conference of Christians of All Nations held a few months since at Geneva, visited Madrid, to endeavor to obtain the liberation of the Spaniards imprisoned for reading the Bible, has just returned from his mission.

The object of the mission was not to excite public agitation, or to adopt any course which might wear the appearance of foreign interference with the laws of Spain—a point on which the people of that country are proverbially sensitive—but simply to seek for an act of Royal clemency towards the prisoners, especially towards Matamoros, Alhama, and Trigo, who have, solely on the ground of their religion, been condemned to the galleys, the first two for seven years, and the third for four years.

Through the kindness of several distinguished persons in this and other countries, the cordial, though unofficial, services of the Ambassadors of England, France, and Prussia, were enlisted in this work of mercy. The Prussian Ambassador, though a Roman Catholic, had already made representations to the Spanish Government. Other valuable aid, Spanish and foreign, was also obtained. At the request of Sir John Crampton, Captain-General O'Donnell favored General Alexander with an interview, at which he entered fully into the subject of the General's mission.

At that interview the General frankly stated the circumstances under which he was deputed to lay before his Excellency the expression of the principles and sentiments of his co-religionists, not in England only, but in France, Germany, Sweden, Holland, Switzerland and other countries; that, although the arrangements for his mission had been made by a particular Society, the cause was common to all Protestants.

General Alexander then presented to Captain-General O'Donnell a written statement of the object of his mission, and of the pleas adduced to obtain from the clemency of Her Majesty the Queen of Spain the pardon of men who stand acquitted of all political and criminal offences, but who are condemned to the galleys for taking the Sacred Scriptures as their rule of faith, and acting according to their conscientious convictions.

The Prime Minister was most courteous in his reception of General Alexander. He received very cordially the statement above referred to, together with a translation of a Minute on the subject of the Spanish prisoners adopted by the Geneva Conference in 1861, and lists of the nationalities represented at that Conference, and of many persons of note in Europe known to be interested in the fate of men now suffering for conscience' sake in prison, and over whom impends the dread sentence of labor in the galleys.

The Duke of Tetuan, while stating the obstacles to General Alexander's object, expressed his satisfaction with the manner in which it had been sought to promote it, and promised to submit the papers presented to him to his colleagues in office. He made some remarks upon Spain being less intolerant than was generally supposed, adding that, though she would allow nothing like dictation or foreign interference, still her government was considerate of moral influences and of fair representations that came properly before them. He observed that, though he could hold out no hope of an immediate favorable result, yet, if the object was to be gained, the course adopted was the best that could have been pursued for the purpose. In the course of his remarks, the Captain-General alluded in a gratifying manner to his own Irish origin, and spoke in very complimentary terms of the army to which the General belongs, and of the Sovereign whom it is his honor to serve.

The final result of this interview will be anxiously waited for by Protestants throughout Europe and America.

We are happy to say that the Prussian Parliament has lately had the subject of the persecution of these excellent persons before it, and the action of that body has been, we believe, eminently worthy of itself. The Government has been called on to instruct the Prussian Ambassador at Madrid to co-operate with the Ambassador of England, in efforts to induce, if possible, the Spanish Government to mitigate, if not abrogate the sentence of these men. The Executive Committee of THE CHRISTIAN UNION has addressed a memorial to President Lincoln, praying him to instruct the American Ambassador at Madrid, to concur with the Ambassadors of England and Prussia in this work of mercy. Sixteen months ago, the attention of General Cass, then Secretary of State, was called to this subject; but unfortunately that distinguished philanthropist was at that moment on the point of quitting office, and overwhelmed with the deepest anxiety for the welfare of the country.

We may add, that whilst Matamoros, Alhama, and Trigo have been sentenced to the galleys for the crime of reading the Bible and following the convictions of their consciences, it is now stated, that the police have arrested and imprisoned between forty and fifty others in Barcelona, Malaga and Seville, for the same offense. What their fate will be, we cannot say. But of one thing we are assured, on good authority, that the persecution of these excellent people is exciting great

attention and indignation in the minds of many people in Spain. The Saviour, who knows so well how to make even the "wrath of man to praise," will overrule even this persecution in Spain for the advancement of His Kingdom in that dark, priest-ridden country. There will one day be a glorious Reformation in Spain. That day may not be far distant. When it comes, its effect upon one of the finest countries in the world, and upon all those countries on this western hemisphere which have been colonized from it, will be great and glorious. It is our privilege to labor and pray that this blessed consummation may be hastened.

THE EVANGELIZATION OF ITALY.

At a recent meeting held in Edinburgh, some very interesting information on this subject was given by the Rev. Richard Burgess, D.D., of Chelsea, (England,) and the Rev. Dr. Andrew Thompson, of Edinburgh, both of whom lately visited Italy, and therefore spoke from observation. Dr. Burgess was for several years the British Chaplain at Rome, and knows the Italian people probably better than any other Englishman whom we could name. He is a member of the Established Church of England; whilst Dr. Thompson is a member of the United Presbyterian Church of Scotland. We will give an extract from the speech of each. Dr. Burgess said:—

I have lately been to Naples and other parts of Italy, accompanied by my excellent friend, the Honorable Arthur Kinnaird. We heard at Naples that there were a number of priests on the move; that there were 300 or 400 of them who had formed themselves into an association for the purpose of effecting a reformation in the Church of Rome. I saw some of them, and found that there were now two sections, one of which did not want any reforms in dogma, while the other did. They were supplied with New Testaments; but finding they were inquiring, I supplied them with 400 of our Church of England Prayer-book, so that they might see a more excellent way of worship; though we do not mean to urge them to adopt that, but will leave them to themselves. Mr. Kinnaird and I asked one of them to read and expound a chapter in the Romans, which he did; and, I must say, I have seldom heard a more clear exposition of the doctrine of justification by faith. This man had evidently studied the Word of God with prayer; and, when we asked him to pray, he knelt down and poured forth as beautiful a prayer as you could hear. These priests are headed by some of the first men in Naples. Dr. Burgess proceeded next to speak of the manner in which the reformers in Italy were using the press, and said—I never heard such hard blows laid on the Pope in Exeter Hall as in one of those pamphlets. In Lombardy there is a very important movement, for there is a great deal of Jansenism there, and there is at this moment a memorial by a multitude of priests, beseeching the Pope to lay aside his temporal dominion. It is supposed this will have a considerable effect, not perhaps on his Holiness' mind, but on his action. I think this is enough to stir us up, though I would by no means give you to understand that there is a great spiritual work going on. Dr. Burgess then read an extract from a letter from a

priest at Salerno, who stated that the object of the Reforming Association, with which he was connected, was to place the election of bishops in the hands of the people, to decentralize and diminish the power of the Pope, and at all events take away his temporal power. The same priest wrote, that they wanted to reform somewhat their worship and sacraments by slow degrees, and as spirituality and light increase, they would destroy the images, or reduce them to the character of mere objects of art. Further, they would simplify the formula of baptism, abolish some of the practices of the mass, and no longer insist on confession as necessary for partaking in the Eucharist. "Thus," continued this correspondent, "we shall found religion on liberty of conscience. If we maintain the spiritual authority, it must be on condition that the bishops and parish priests be irremovable, and maintain their own independence through assistance from the State. Finally, we are anxious to escape from the accusation which Protestants are continually bringing against us, that ours is a religion of money, and to that end we shall not make so great a handle of purgatory, and diminish the revenues from fees." Those who knew Naples before the recent events, knew very well that if any man in the streets of Naples had uttered a voice that could be interpreted in any way as an attack, or even whisper against clerical power, or the power of the Pope, he would soon have been in one of those dungeons from which Poerio was put forth. Now, in this same Naples, rooms are hired for evangelical worship, and the streets placarded with invitations to these meetings. Dr. Burgess then alluded to the free attacks made upon the Pope and the Papal Government by the newspapers in Italy, which had greatly increased in number. The reverend gentleman proceeded to notice, in proof of the growing desire for Protestant literature in Italy, that during the past year 80,000 copies of a Protestant Almanac had been sold in the country; that 7,000 copies of the Bible had been sold on the streets of Naples within eight months; and that 41,000 tracts had been distributed on the streets of Leghorn, besides a large number of Bibles and Testaments which are sold monthly. After bearing testimony to the great success attending the efforts of the Waldensian Church, and pointing out the necessity of assistance being given from this country towards the building of places for worship in Italy, he went on to say, that the country was now opened up, and the work of evangelization might be prosecuted in almost every district, from one end of that country to the other. There were, it was true, a few exceptions; but how different were the circumstances of the country from what they were at the time of his first visit! Then there was such a number of sovereigns that he could scarcely count them on his fingers; and his Waldensian brethren could not at that time obtain permission to build a hospital, because they were not allowed to buy land in the district of one of these sovereigns. Now, however, he found that there were in existence only two and a fraction, and that fraction was the Pope. It was not long since the Pope reigned over 3,184,000 souls, but now they didn't number over 400,000. The power of the Pope in his territory was already far gone, and he believed gone forever; and in gliding along through the Mediterranean, there was to be seen a large tract of coast with scarcely a human habitation; that was the territory of the Pope. In his (Dr. Burgess') time the population of Rome was estimated at 160,000; but he believed it was said to have since increased to 180,000. He supposed that included the French troops, and, it might be, the Jews, for they never before were included as the Pope's subjects. The population used to be taken at 160,000 "souls," and 3,000 Jews, which would mean "without souls."

Dr. Thompson said:—

There are especially three agencies at work in Italy at this moment for restoring to her the blessings of the Reformation. Among these we place first in order, and perhaps we might also say foremost in importance, the Waldensian Church. We have already mentioned that, when we visited them in the autumn of 1854, they had scarcely done more than timidly and cautiously planted their foot on a few spots beyond their own native

valleys. Indeed, up to 1848, any attempt to convert men from Popery to their own primitive faith, was treated as a capital offence. But that they have not been inactive in the interval or slow to enter by the great door and effectual which has meanwhile been opened, is proved by the fact that they have already above thirty churches and stations spread over all parts of the Italian peninsula, as well as Sicily, extending from Aosta and Courmayeur, as they nestle in their beautiful Alpine valleys, to Naples, Palermo and Messina; while many of these again form the centre of evangelistic agencies for twenty and even fifty miles round them, conducted by missionaries and humble colporteurs, the quiet and efficient pioneers of the pastor, the church and the school. It is right to mention as in some degree qualifying and shading this estimate, that there is a prejudice against them, at least in Tuscany; because their Italian dialect is impure and rugged, and grates upon the fastidious and refined Tuscan ear, and that there is still a tendency in many of the Italian cities to look upon their temples as only erected for the Waldensian who may be resident among them; while there is a growing unwillingness on the part of the new churches that have been formed outside the valleys, to have their movements in a great degree regulated and controlled by a power within the valleys, and an impatience for a new and nearer centre; but this is coming, if it has not indeed already come, and it will be observed that the evils are on the surface and will disappear with time, while the good qualities are solid and enduring. But by far the boldest, and at the same time, the wisest step taken by the Waldensian Church for the future religious good of Italy, has been the founding of a theological college at Florence for the training of young men for the Christian ministry. This was in effect owing that the time had come for their adopting a new centre of operation, and as it were measuring out all Italy as their field. The building is a grand old palace in South Florence, and has been purchased for the Waldenses by American and British Christians. I found it containing lecture-rooms for the professors, school-rooms for male and female classes, dwellings for the professors and their families, dormitories for the students, and a large hall for the accommodation of a second congregation on that side of the Arno. I was there during the short recess, and therefore did not see all the students; but I found that there was large promise of attendance for the following session of the college. Fifteen seminarists or young priests at Turin were soliciting admission, some ex-priests at Naples, and four pious serjeants in one of the regiments of Victor Emmanuel, who had long kept up a prayer-meeting in their regiment, and whose appointed period of service had nearly expired. It would be too much to expect that all these promising blossoms should turn to fruit; but they at least serve to prove the interest and attention which the college is awakening far beyond the mere Waldensian circle, and that the experiment is interpreted as meaning much, and as having in its bosom great ulterior results. There was something truly interesting even in the locality of this new college of the long-oppressed and down-trodden Waldenses; for within sight of it there stood a monument erected in former days by Papal hands to celebrate the martyrdom by fire of a band of Vaudois who had been faithful unto the death. And nearer it still was the empty palace of the Grand Duke of Tuscany, who not many years before had driven a Waldensian minister beyond the borders of his dominions, and the Gospel with him. And now, there were the Waldenses, none seeking to molest them, literally sitting in Florence under their own vine and fig-tree, with a promising nursery for hundreds of ministers and evangelists for Italy, while the Grand Duke had become himself an exile, his own former subjects not able to tell, and not caring to know, whither he had fled. The second agency of any magnitude is the Church of the Fratelli, or native Italian Church. I desire to speak kindly of this new movement, and even think it unreasonable to expect that there should be the same compactness and order in it as in the old and staid Waldensian communities. There are men, too, connected with them of unquestionable ability and eloquence, who are fitted to act upon the Italian mind. After farther

referring to this body, and noticing their opposition to the establishment of a regular pastorate, Dr. Thompson proceeded to say—I have reserved for mentioning last, though certainly not because I consider them as the least in importance, the labors of the numerous bands of Bible-colporteurs. These were described to me, when in Italy, as covering many parts of the land already with a complete net-work of quiet but most effective agency. Wherever the feet of a colporteur has long trodden, there an evangelical church or station may be expected to spring up. The Word of the living God is the great sapper and miner of the old superstitions; and, as in the beginning, it is still “quick,” *i. e.*, quickening, living, and life-giving, “and powerful.” The British and Foreign Bible Society has a numerous staff of such agents in Italy, and those of our own National Bible Society of Scotland already number thirteen. I often heard of them when in Italy, threading their way along the beautiful slopes of the Apennines, or among the mountains of Calabria, exposed to numerous perils from the more bigoted part of their own countrymen, and in the unsettled districts of the late kingdom of Naples from the assaults of mountain robbers and brigands. In the latter part of his address, Dr. Thompson proceeded to say that the question now forced itself upon our attention—In what manner and by what means can we most effectively assist and extend the present hopeful evangelistic operations in that beautiful land? He certainly knew of no better or simpler method than that of supporting and increasing by our contributions the colportage enterprises of our own “National Bible Society.” What was to hinder their thirteen colporteurs in Italy being increased to thirty? There was room for them all, and who could tell how short might be the opportunity? But there was one other means by which the people of Italy could be helped by their friends in this country. They were even more in want of men than of money, and if a number of the more advanced students in our theological halls and colleges could only be induced to go to Florence for a session to finish their theological education, and become licentiates there, they would be ready in eighteen months for preaching in the language, and doing the work of an evangelist, and eventually becoming settled pastors in some of the most needful parts of Italy; and with a number of our licentiates and students so very greatly exceeding the wants of Scotland, why might not Italy be chosen by many of them as the field of their adoption?



MONUMENT TO CALVIN AND THE REFORMATION.

It will be seen from the subjoined letter from the Rev. Messrs. Merle d'Aubigné and Pastor Duby, that it is proposed to erect a suitable monument at Geneva, to the memory of John Calvin, and to inaugurate it on the 27th of May 1864, the tri-centenary anniversary of the death of that great Reformer, and this in accordance with a recommendation of the late Evangelical Alliance Conference at that city, adopted on the 6th of September last. A similar resolution was adopted by the Conference which was held in Berlin, 1857, in reference to Martin Luther, and which is now being carried into effect. Calvin, Zuingli, Luther, Wesley, Whitfield, and all other great Reformers of the Church ought to be held in everlasting remembrance. Whatever may have been the peculiar opinions of these great men on some doctrines of secondary importance, they were all agreed on every point that concerns “the faith that saves.”

GENEVA, Jan. 29, 1862.

REV. DR. BAIRD, NEW YORK. DEAR SIR :—There are few things so delightful in Christian life, as the Union of brethren to glorify their common Saviour, either by proclaiming his eternal truth, or by showing their respect for those of his servants whom He has honored by making them instruments of good on earth.

The Evangelical Christians of many different nations, who assembled at Geneva in September last, rejoiced in feeling the deep and living unity which they had amongst them, through Jesus, their Head; and they manifested this brotherly union by voting the adoption of a resolution which proposed the erection of a memorial to the Reformation and the great reformer of Geneva.

You remember, we are sure, dear sir, that one of us having spoken on Friday, September 6, on the character of Calvin, the speaker reminded his audience that in two years and a half, (viz., May 27, 1864,) the third centenary of the death of the great reformer would occur; and it was proposed that on that occasion, the blessed work of the Reformation in the sixteenth century should be called to mind, and that to celebrate it, some monument should be erected to the memory of the great doctor who did so much to restore the pure light of the Gospel to the Church. The nature of the monument was not determined, but the general proposition was agreed to by the Assembly, with cordial unanimity.

We need not be surprised at this; for if the Lord commanded his people Israel to “remember the day in which they came out of Egypt, out of the house of bondage, for by strength of hand the Lord brought you out of this place,” *we* should not forget the days when the Lord brought our fathers out of the Egyptian bondage of Rome into the truth and liberty of the gospel.

It is because they would not forget these days of deliverance, that our brethren united with us in voting a memorial to the reformer, and we should be happy to see you, dear sir, and many other friends, here on the 27th of May, 1864, to celebrate with us the day on which (as is simply and nobly expressed in the registry of the Geneva Consistory,) “John Calvin went to God;” this short notice being the only mention made in that document of his death.

The commemoration of Calvin’s death should not, however, consist only in a meeting of Christian brethren. We contemplate something of a more durable character, and which might be a means of lasting good to future generations. A Committee has, therefore, been formed of ministers and laymen, belonging partly to the National Church and partly to the Free Church, with the view of carrying out the resolution of September last, and this Committee has commissioned us to write to you, dear sir, to ask you to assist us in this work.

We wish, in the first instance, to have your advice as to the kind of memorial which it would be well to erect, and also as to the use to which such an edifice should be assigned. We do not think of erecting a statue, for such a memorial would have been repugnant to the humble reformer, who desired that there might not even be an inscription on his tomb. A friend has suggested that the memorial should be an hospital, to be conducted on Christian principles—Calvin himself offered to preach to the sufferers in a plague-hospital; but, besides the expense of erecting the building, there would be cost of supporting the institution. We think it better to leave such an undertaking to private charity.

Our idea would rather be to erect, in some central situation, a hall for public meetings, and which might also be used for preaching the Gospel to the working-classes. Ground-rent being high at Geneva, it is proposed to take advantage of the lower story for school-rooms, to accommodate week-day, Sunday, and evening schools. The building would thus become, with God’s blessing, an instrument of evangelization in

the district where it would be erected. The hall would occupy the central and principal place; above, there might be committee-rooms, or smaller lecture-rooms, to be hired by some of our religious societies at a moderate charge.

The site of this building would, probably, be on the Rive Gauche, at a short distance from the lake—it is the part of the town most in need of such a place of meeting. On the façade we propose having an inscription, something like the following:

“SALLE DE LA REFORMATION,
“Elevée à la mémoire du Réformateur de Genève,
“JEAN CALVIN,”

“Par des Chrétiens Evangéliques de toutes nations, conformément au vœu exprimé dans les Conférences tenues à Genève en Septembre, 1861.”

Will you kindly, dear sir, give us the benefit of your advice in this matter, for, as you may perceive, our project is but in its infancy. Any suggestions you may offer will be welcome, whether with reference to the project itself, or to the best means of carrying it out.

Our great Reformer had grace given him to do great things for the good of the human race. Calvin held up on high the standard of the Holy Scriptures of God as our rule of faith; he sounded their depths, and drew from them the treasure of the unsearchable riches of Christ. He showed in their unity the great doctrines of the truth; he was, like St. Paul, the preacher of grace. He urged the necessity of individual conversion, and of presenting ourselves a living sacrifice, holy, acceptable unto God. He tried to unite Evangelical Christians in the bonds of charity and concord; and now, in the nineteenth century, the doctrines which he drew from the Scriptures are preached throughout the world.

May all who love the memory of Calvin join in raising an humble monument to him, on the shores of the lake where he fixed his home, at the foot of the snowy Alps which he gazed upon with admiration. May they all receive in their hearts the words which he so often repeated to his contemporaries, “No other teaching than that of the word of God. No other merits than those of the cross of Christ. No other sanctification than that of the Holy Spirit.” If these great truths could be made to shine in many a hitherto dark place, it would raise a monument such as would have been dear to the great reformer. Such a monument, however, need not exclude the other, and we desire it, that it may become, by the blessing of God, the means of bringing many to the knowledge of those great, those living, those eternal truths which Calvin loved.

Our Genevese brethren will, we are convinced, contribute liberally to a building, which, it is hoped, will be a work of national usefulness; but as England, Scotland, France, Holland, Germany, and even India and America acknowledge Calvin as their teacher, we are **sure they** will not be backward in showing their grateful recollection of his labors.

We ask of God that the execution of the proposition of the 6th of September may be to His glory; that it may strengthen our love for the cause of his Gospel, and of that blessed Reformation, and may be the means of blessing, not only to us, but to the many strangers who visit Geneva.

We remain, dear sir, in the bonds of Christ, your faithful servants and brethren,

MERLE D'AUBIGNE, Professor.

DUBY, Pastor.



DYING COUNSEL OF PLINY FISK TO HIS MISSIONARY BRETHREN.
—Live near to God, dwell in love, and wear out in the service of Christ.

THE EVANGELICAL SOCIETY OF FRANCE.

WHO can read the subjoined letter without deepest emotions—of joy that the work of the Lord is so manifestly extending in France, and of desire that the brethren there may have the pecuniary help they need? We take pleasure in saying that the Committee did not delay a week to send what help they could to this excellent Society. Who can estimate the importance of Professor St. Hilaire's lectures at the Sorbonne? We should have given this letter in our last number, had it not come just too late.

PARIS, Feb. 1, 1862.

REV. AND DEAR SIR :—In a few days, you will receive our Quarterly Bulletin, which will give you very interesting details on the march of our Society. You will see that by the blessing of the Lord, our work has extended itself during this our 29th exercise in a very rejoicing way. We are creating now a new Missionary Station in the centre of Paris. We have hired for that purpose near the Rue Bambul a large hall which may contain 240 hearers; this will make the 33d place for Protestant worship in Paris, (in 1819, there were three only). We have no doubt that in a short time that new chapel will be filled with attentive hearers, for whenever an Evangelical work is begun here with faith and zeal, it is surely blessed. All our chapels in the capital are filled with converted Roman Catholics, and there is no more room in our schools.

We have at present in the work ten pastors, seven Bible-readers, and about fifty teachers, and we may say with thankfulness towards the Lord, that all those men are true and self-devoted servants of the Lord.

Very encouraging news comes to us from our stations of the Departments. Our work in the Department of la Haute-Vienne is abundantly blessed. Eighteen years ago, there was not to be found in that department one single pastor, nor one single copy of the Bible; Protestantism was not even known. Now there are three flourishing churches, all composed from converted Roman Catholics, besides many other stations in smaller villages. We have there also nine schools. You know how all those Stations have been persecuted; the chapels and schools have been shut, the one during four years, the others during nine years, and it was only last September that we had the joy to re-open them. Is it not a beautiful result to see young churches created so few years ago, tried by so severe persecutions and increasing in number, zeal and piety. If our Society should have only Evangelized the Department of la Haute-Vienne, it would still be a beautiful work.

It is most interesting to see with what eagerness any voice giving a true testimony to Truth as it is in Jesus, is listened to. Our dear brother, Professor Saint Hilaire has never seen so many hearers around his chair at the Sorbonne, and it may be truly said of him, that he is not ashamed of Christ, for whenever he finds an opportunity for it, he will take his Bible and quotes it. In this month, lectures on the Reformation have been given, with the Police's authorization, in the Latin quarter, in the large hall of the Society's savans, both by myself and my colleague, pastor de Pressensé, and it was most interesting to see these hundreds of students listening to a teaching which was as positively Christian and Protestant as it could be. Such facts are really signs of the times, and we must bless the Lord for them.

What a blessing it would be, were we enabled to double our chapels and schools!

This is the good time for sowing, and the occupation of Rome by our soldiers makes Popery less and less popular in France. But as you well know, our resources are limited, we are few, we must reckon on the help of our foreign brethren. We know all the difficulties which assail you, we pray for you every Sunday in our Churches, that God will give you peace founded on truth. But we still hope that some help may come from you towards the Evangelization of France. Kind promises have been made to our colleague, pastor Fisch, in his visit to your country, and we entreat through your channel, all American Christians who are able to spare something for the Evangelization of France, to do it, and thus to help us not only to save souls, but to attack Popery in its real centre, which is France more than Italy.

I remain, dear Sir, with Christian love and regard, yours,

EUG. BERSIER.

THE FRENCH GOVERNESS.

THE following narrative is published in order to show the efficacy of the Divine Word, and to prove that the Holy Scriptures, even in our day, have not lost their primitive energy, but are still quick and powerful to the conviction and conversion of sinners.

It will also illustrate the manner in which Protestant Christians may act prudently and successfully towards those Roman Catholics, who may in the providence of God be brought within the range of their example and influence.

The writer has often related these facts within the circle of private society ; and he has been advised and urged to give it a more substantial existence and a larger audience, as being the history of one of those miracles of grace, which no true and earnest Christian " would willingly let die."

Mademoiselle * * * * was born in France, and was the daughter of an officer descended from the old French noblesse. The first time she called upon me was in 1853, with reference to an advertisement in the *Times* newspaper ; and she then appeared about twenty-four years of age, of a sober and thoughtful cast of character. " I am a Catholic," she said, " but serious ; and I prefer to answer your letter rather than any other, for I should like very much to reside in the family of an English clergyman." I thought that I perceived in her the signs of a candid, honest and inquiring mind. I judged that her Romanism was merely educational, and I ventured, under the circumstances, to receive her into my family, in the full hope that by God's blessing, this young French woman might be first enlightened and then converted.

Mademoiselle came, bringing from France a high opinion of the piety of the English clergy. This favorable impression materially assisted in winning her soul from error, and shows the value of having a good report among them that are without. On no occasion did I attack her religion ; and if she introduced the subject, I endeavored rather to explain with sympathy than to declaim with passion. The Christian's weapons are not carnal but spiritual ; and so I trusted securely and confidently to the influence of God's Word and good example, believing that these, under the operation of the Holy Spirit, would counteract her Romanist education.

There was no immediate result, or if there was, it was not immediately manifested; for the character of Mademoiselle, unlike the reputation of her countrywomen, was calm and reserved. We placed a Bible in her hands. It was to her a *new* book. She seemed most struck and interested by the Gospels, and expressed an ingenuous wonder at the miraculous history of our Lord. Christ walking on the sea—stilling the storm—with other facts familiar to us—were now for the first time presented to her intelligent mind with all the freshness of novelty.

As her understanding became enlightened, she seemed to grow increasingly thoughtful. Conviction was stealing upon her, and it doubtless suggested many painful reflections. The religion of Scripture was altogether different from the religion of Popery. If Protestantism were true, then Popery must be false; but Popery was the religion of her country and of her parents. The same act which severed her from Romanism, would sever her from her home and friends; for they resided in a village so small and so orthodox, that no Protestant could escape detection, or enjoy toleration. Considerations like these pressed upon her mind; and thus, in the first instance, conviction brought sorrow instead of joy.

In the evenings, after family prayers, a few of us used to read and select passages from the sermons of Massillon. Mademoiselle was proud of Massillon, and appreciated our liberality in reading the French Catholic divine. We then indulged the freedom of conversation and criticism. Mademoiselle read French with a beautiful accent, and in broken but animated English would illustrate the author from a store-house of Continental memories. I praised the taste and the eloquence of Massillon, and was listened to when I revealed the defects of his doctrine, and demonstrated that his sermons were unevangelical and *Christless*.

In her illustrative remarks she would now and then give a vivid glimpse of the religious condition of France; of the general dislike to the confessional; the infidelity of the men and the tyranny of the priesthood. She had been obliged to confess, although much against her will; and had occasionally satisfied the curiosity and gratified the pride of her village-priest, whilst she mortified her own girlish vanity, by enumerating the occasions on which she had admired her face in the looking-glass.

I inquired whether she thought the confessional injurious to purity of heart. Her answer was this: "There are very many bad things, which I should not have known, had it not been for the confessional."

At length her mind underwent a great change. "I don't know what I am," she said; "I am not a Catholic—I am not good enough to be a Protestant—I am nothing." I did not tell her, although I knew, that she was a Christian of God's making.

Mademoiselle's faith was soon tried. In France the post-offices are often kept by ladies; and a government appointment of this kind was procured by her friends, and offered to her. The income was much greater than her governess salary, but she promptly and decidedly declined the situation. Her faith was still weak, and she prudently refused to expose it to temptations and trials, which would have been unavoidable and might have been fatal.

Consulting for her benefit, we to our own loss procured her a situation with more emolument than our own. Since then she has resided with Protestants, some of whom did not understand, and others did not sympathize with her spiritual conflicts. This was a great trial and stumbling-block to our friend; but it operated beneficially upon her Christian character. During her absence from us, she has maintained a correspondence with a member of our family; and I will now transcribe the last letter which we received from Mademoiselle, the French Governess.*

* It is given almost verbatim in her own words. They are so characteristic that improvement would mar them.

April, 1855.

DEAR MRS. ———, I at last come to answering your very kind letter. I knew perfectly well how precious is your time, and how little you have; so, although your letters are very precious and high-valued to me, I was not daring to expect the answer I wished for.

"I have just been reading twice a day a very interesting book, called, 'THE BOOK AND ITS STORY;' the perusal of which taught me many particulars, of which I was totally ignorant—*besides convincing me more deeply of the importance of the Bible by itself, of the necessity to study it, and of our duty to make it known to others.*

"I should be most obliged if you would be so kind as to send me the titles of such books as—

"1. Are able to give proofs of the fulfilment of prophecy.

"Of the history of the Christianism, and of the first Churches—explaining how Rome added to the pure religion of the gospel; and how as soon as any additions contrary to the spirit of the Book were made, some preachers objected to them, and separated themselves from Rome long before Luther.

"3. I should like also the titles of such books as will prove and explain how purer was and still is, although in a less number, the conduct of those who followed the Book than of its persecutors.

"I do believe; but as I certainly will have to explain clearly not only my convictions but my reasons, my *raisonnements* and proofs, I wish to study and be able to propose the readings of such books as would prove clearly to an intelligent and cultivated mind that it is our duty to study the Bible, to make of it our rule of faith and conduct, and to reject anything contrary to its precepts and sayings; to the epistles of the Apostles, to the conduct of the first Christian Churches. And to tell me if any of those books have been translated into French.

"I am certainly more happy than I ever was, not because of the external circumstances, but because of my inward feelings. I could not before understand the utility of life, if not full of happiness.* I now accept it with its joys and sorrows, trials and comforts, as a long journey, which, if well employed, will end in an eternal rest and felicity—knowing that each existence is not an atom isolated, but a part of the great all, working some purpose of the Almighty; and that every event is for our good sent by a loving Father, who knows best what we need. All this I chiefly learned of your good example and advices, when the Lord chose you to be my kind guide in the way of truth and happiness.

"In France or elsewhere I will never forget what I learned in England, and why, without any real apparent motive, the Lord called me into the land of truth and liberty to be taught his law, and to find peace. I shall remember it is my duty to act according to my belief, and to help others to find the only way to peace, hope, salvation. I am happy to add that many passages of Scripture, which at first appeared to me strange or obscure, have become plain. I not only understand them well, but I feel that I am no more mistaken—that it is real, divine truth. What will be my conduct I dare not answer. However, with help of God, I hope to do my best. If I cannot answer to never fail, I can at least affirm that my faith will never alter any more: I RELY ON THE BOOK OF GOD.

"My mother and sister are well in health, and, I hope, soon in spirit, specially my dear mother. At Midsummer I certainly will do me the pleasure of calling on you. Be so kind as to be my interpreter to Mr. ———, and kiss for me the dear children.

"I remain, Madame, with the highest consideration, your very affectionate,

"—————"

* Reader, mark these words, and remember that PROBATION is the object of this life. Unmixed Joy is reserved for the world to come.

To the reader who may have accompanied me thus far, I would address these few suggestions.

1. Do you ever come into contact with foreigners? Do you feel any sympathy for their spiritual state? They often meet with professing Christians, very polite, very courteous, very orthodox, but *void of sympathy*. Oh, there are some among us who resemble the peach in outward softness, but, like it also, they have a stone within. On the other hand, if you feel interested in such cases, and wish to save a soul from error, do not be forward to attack; do not be anxious to grind your adversary in the mill of controversy. People suspect *destructive* arguments, and stand on their guard against them. Ever be ready to explain. Have faith in the power of Holy Scripture, and in the power of the Holy Ghost, and remember that a good life has a tongue and a winning one. Do not despair even in the case of those persons who, in the matter of religion, are cold and forbidding; for sparks of fire can be brought even from ice.

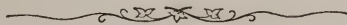
2. Possibly this little history may come into the hands of a foreigner. To such a one I would say, "Go and do thou likewise." Do not be prejudiced against our Protestant religion. Do not be proud, and ask, "Can any good thing come out of this Nazareth," but go and see; examine for yourself as this French lady did.

3. Perhaps this narrative may meet the eyes of some Roman Catholic priest of a candid, truth-loving mind. Do not suppose then that this humble monument of grace has been erected by a priest of a rival Church in a spirit of hostile triumph. No. I merely wish you to listen to the testimony of one who was a serious and an educated child of your Church; and who, after experiencing your system and ours, makes these solemn declarations: "I am certainly more happy than I ever was." "I not only understand them (*i. e.*, many passages of Scripture) well, but I feel that I am no more mistaken, that it is real divine truth." Read the Bible humbly, simply and faithfully.* Then will you also receive the truth, and the truth will make you free.

Nominal Christian, let me say a word to you before we part. You are a great stumbling-block to foreigners. You know the Gospel, but you are not influenced by it. Probably you have much intellectual knowledge, you are skilled in doctrines and your memory is enriched with the Word of God. In short, you are conversant with spiritual things without being spiritual; just as the fish swims in salt water without being salt; steeped in the brine it still is fresh.

Mademoiselle sought for happiness in France and in England; at length she sought it where true joys are only to be found. God grant that we also may earnestly seek the joys which are at His right hand, for the honors and pleasures of the world are vanity: however gorgeous and attractive, still they are vanity—like clouds of brilliant hues and glorious outlines, which yet are only vapors, and will soon vanish away. The word of the Lord endureth forever.—*The Book and its Missions*!

* *Si vis profectum haurire, lege humiliter, simpliciter et fideliter.*—Your own Thomas a Kempis. i. 5.



LAST SENTENCES IN THE JOURNAL OF HENRY MARTYN.—"I sat in the orchard and thought with sweet comfort and peace of my God; in solitude—my company, my friend and comforter. O when shall time give place to eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness! There—there shall in no wise enter in anything that defileth; none of that wickedness that has made men worse than wild beasts—none of those corruptions that still add more to the miseries of mortality, shall be seen or heard of any more."

QUITE TOO MUCH CURSING.

ROME loves St. Peter, and sometimes imitates him when she ought not to do so. Peter was a married man—Paul was not. But Peter had the “keys,” so they say; so Rome made him and his pretended successors in the episcopate of the “eternal city,” the Vicars of Christ, and supreme in his Church. But Peter dreadfully cursed and swore, (Mark xiv. 71,) and Rome has too faithfully followed him in this, especially since the Council of Trent. Very lately, one of her great defenders, a M. Veillot of Paris, has been cursing, in his “*Perfume of Rome*,” Father Passaglia, in the awfulest manner, because he had ventured, Italian as he is, to write against the Pope’s temporal dominion. We give a few of the maledictions which this Frenchman pours upon the head of Father P.

Here, cries M. Veillot, is the arch-infamous one, beside whom others seem innocent; this is the monster more to be dreaded than fire, worse than the pagan and the renegade. This is the priest who has turned against the Church, Judas, still clothed in the robe of an apostle, with the divine mystery yet in his mouth.

Infamous wretch! We will not despise thee; whatever be the poverty of thine intellect, the crime is in thy heart, and that crime is too great. Cursed be thou for the crime of thy heart!

Cursed be thou of the people to whom thou art a stumbling-block, cursed of the priests whom thou hast horrified! Let the woman who brought thee forth curse her womb; let the bishop who ordained thee curse his hand: cursed be thou in the heavens!

Cursed be thou, sacrilegious priest, profaner of the altar, abominable parricide, violator of the most sacred oaths. Thou betrayest ten times whatsoever thou hast betrayed. It is of thee that it has been said—“It were better for that man that he had never been born.”

But we have given enough of the ravings of this madman. Oh, if Rome instead of imitating the spirit of Peter before that second and great *conversion* (the Saviour seems to consider it something of that nature) which recovered him from his dreadful *fall*, would but imbibe the spirit which pervaded his subsequent life, and which so beams forth from his two Epistles, how much better it would have been for the world! But Peter had the “keys.” Peter was for employing the “sword,” and withal Peter knew how to “curse.”

SPEAK GENTLY.

SPEAK gently—it is better far
 To rule by love than fear;
 Speak gently—let no harsh words mar
 The good we might do here!
 Speak gently—love doth whisper low
 The vows that true hearts bind!
 And gently friendship’s accents flow;
 Affection’s voice is kind.
 Speak gently to the little child,
 Its love be sure to gain;
 Teach it in accents soft and mild;
 It may not long remain.
 Speak gently to the young, for they
 Will have enough to bear—
 Pass through this life as best they may,
 ’Tis full of anxious care!
 Speak gently to the aged one,
 Grieve not the care-worn heart;

The sands of life are nearly run,
 Let such in peace depart.
 Speak gently, kindly to the poor—
 Let no harsh tone be heard;
 They have enough they must endure,
 Without an unkind word!
 Speak gently to the erring one—know
 They must have toiled in vain;
 Perchance unkindness made them so,
 Oh, win them back again.
 Speak gently!—He who gave His life
 To bend man’s stubborn will,
 When elements were fierce with strife,
 Said to them, “Peace, be still.”
 Speak gently!—’tis a little thing
 Dropped in the heart’s deep well;
 The good, the joy, which it may bring,
 Eternity shall tell.

THE FOREIGN FIELD.

We give as much intelligence from the foreign field of the Society's operations for this month, as our columns will permit.

ITALY.

In a preceding article of the present number of the *CHRISTIAN WORLD*, we have given extracts from the speeches of the Rev. Drs. Burgess and Thomson, recently delivered at a public meeting held in Edinburgh. In those addresses Drs. B. & T. give the results of their observations on the state of things in Italy made during a recent tour in that country. Those speeches are valuable for the important information they contain respecting the great moral and religious movements which are going forward in the kingdom of Victor Emmanuel. Dr. Thomson enumerates several evangelical agencies which are in operation in that country, namely: the Waldensian Seminary at Florence, the Waldensian Missions, and the colportage of the British and Foreign and of the Edinburgh Bible Societies, with a slight allusion to the efforts of the Free Italian Church, among the leaders of which are De Sanctis, Mazzarella, Gualtieri, and others. At the same time, he overlooks, (doubtless unintentionally) the exertions which are being made by American Christians to promote the kingdom of Christ in that land. He might have stated that the American Bible Society employs almost as many colporteurs in Italy as the Edinburgh Society; whilst the agency of the American and Foreign Christian Union at Florence now sustains several missionaries, and is constantly adding to their number. That agency, at the head of which, as our readers well know, is the Rev. E. Edwin Hall, is now beginning to turn its attention to the publication and cir-

ulation of religious tracts, through aid derived from the American Tract Society, and will probably soon engage to some extent, in the preparation and publication of Sunday-school books.

We have pleasure in laying before our readers some extracts from a recent letter of Mr. Hall, containing interesting details.

The Mission at Verres, Chatillon and Viaring, is progressing; the number of persons who attend the services held in these places increases. The Missionary there has also increased the number of his meetings, and continues to find a growing sympathy among the people. He has lately given some hours to the instruction of several young persons, which will add to his influence, and give him new opportunities of usefulness.

There are now under the direction of the Society two faithful and efficient laborers in the city of Florence. They visit from house to house, reading the Bible where it is permitted, having religious conversations, and holding meetings in the evening whenever three or more persons can be gathered for such a purpose.

One of these missionaries has sold and distributed a large number of tracts and Testaments, though the city has been thoroughly canvassed by colporteurs during the two last years. In the month of December last he made more than one hundred and forty visits, in reference to which he reported to me that, generally, his visits had been acceptable, and his religious conversations listened to with attention. In many instances he found full approbation, and a great desire to hear the Word of God. In three places only was he obliged to desist and abandon all effort or attempt at conversation on matters of religion. He has distributed many tracts among the soldiers in the

city, amongst whom he found many souls that did not despise the truth.

In the month of January this same missionary made more than a hundred and fifty visits, some of them probably among the families before visited. He testifies to meeting many souls disposed to hear the Gospel; some who heard the truth attentively, and giving evidence that the seed of truth had not fallen on sterile ground, and the hope that in time, it will produce that fruit which is never wanting where there is true faith in the Lord Jesus Christ.

He found that with the new year the priests had commenced a more thorough system of visitation, and were making unusual efforts to keep the people in ignorance; by the lowest means of calumny and superstition, endeavoring to excite hatred against the Gospel and those who were seeking to make it known. He stated as a significant fact, that almost all those who listened to these calumnies of the priests, were unable to read, and many of them were poor women trained from infancy to be the victims of that system which has so long falsified the Word of God.

In one of his visits he encountered a priest, who was evidently expecting the call of the evangelist. The priest, without replying to the arguments urged in behalf of the truth, endeavored in a pompous manner, to annoy the evangelical Italian, by citing cases of pretended conversions to Romanism of English people. But the priest was reminded of some well known cases of imposture; particularly of an Irish lady, who pretended to be a Protestant, in order to give occasion for the priest to convert a soul declared lost by the Romanists. This Irish Catholic and the priest who converted her, had been the subjects of scandal in the city, and the case was not an agreeable one for an extended conversation. The priest, in answer to the question, whether he believed in such pretended conversions, said it was better for each one to remain in the religion in which he was born. The Evangelist then asked him whether St. Paul would have done better to remain in the religion in which he was born, instead of following the Son of God, the Redeemer of mankind?

This question so confused the priest that he went away, leaving the impression on the minds of those who heard the conversation, that the truth is to be found in the Gospel rather than in Romanism.

It is the conviction of this Evangelist, and of many others, in different parts of Italy, that there are many souls in this country acquainted with the Gospel, who, on account of the political condition of affairs, do not openly declare themselves.

A wonderful work is going on in Italy; the seed which has been scattered here, and which shall yet be sown by the hand of Christian love, will one day bear abundant fruit.

E. E. HALL.

NEW GRANADA.

The Rev. Ramon Monsalvatgè, under date of March 2d, writes from Carthage, that he has received several letters sent from the office of the Society in the months of January and February, together with one from the Rev. John F. Ogle, of Oran, (Algeria,) bearing the date of December 23d. He also states that he received on the 9th of February, a box of books from the American Bible Society, and another from the American Tract Society.

"Since that day," he proceeds to say, "I have traversed the city and the wharves for the purpose of selling these Bibles and tracts. I have already disposed of a certain number, but as the inhabitants of Carthage have been accustomed to receive religious books gratuitously, and as the civil war in this country has rendered it more and more miserable, it will only be through perseverance and patience that I shall be able to dispose of all the copies. I shall keep an account of the product of the sales, in order to remit what may be due.

"I was already entirely prepared to leave to-day, intending to pass some weeks at Aspinwall and Panama, but inasmuch as the English company only grants me the favor of the reduction of one-quarter of the passage-money, I am obliged to defer my departure. Even though the passage in the steamboat and on the railroad were free,

where should I find the money for my expenses at the hotels of those places? My absence could not diminish the expenses of my family. The war in the United States, and that which has existed in New Granada during three years, have enhanced the price of everything, so that I am under the necessity of living with the greatest economy. I fear that my letters are not sufficiently interesting to be published in the *CHRISTIAN WORLD*, but if I had the means to establish a public worship that would promise to be stable, it would be quite another thing. The majority of the inhabitants of the coast of New Granada, I repeat it, are in favor of a Protestant Reformation. I am not the only one who preaches the Gospel; there are hundreds of the sons of Columbia who preach it in the streets, in their houses, and on their wharves. At every moment I am called upon to decide upon the controversies in which they engage. To-day it is no longer *two*, but *five* students who wish me to send them to the United States to study for the Gospel ministry. The authorities and the people complain of my inaction, and say, "Why not erect a church?" "Why not print your discourses?" "Why not do more in the way of alms?" To all these interrogations, I answer that I have not money for that, and that it is with difficulty that I can support my family.

I am still endeavoring to organize a daily and Sunday Bible-class in every free school in the city. For this I have already the consent of the local authorities and of the teachers of the schools, but I meet with opposition from the parents of the scholars; and as they are all poor people, however, I should have no great difficulty, if I could extend to them the hand of charity. I have visited several fathers of families, and having succeeded in bringing them together, I proposed to them my plan. They replied, "We belong to New Granada; we desire to live here; we prefer Christian Protestantism to Pagan Catholicism, and we are disposed to educate our children according to the Reformation as soon as it shall be permanently established in the country. At present the step you desire us to take would be too hazardous, for in a short time we

might find ourselves with neither minister nor place of worship. If you should go away, or should die, all would be lost. If you would erect a church, then we could promise ourselves that the Evangelical worship would be sustained in Carthage, even though you should go away or should die; for the Missionary Society would soon send some one to replace you, since they would not abandon their church."

I acknowledge that this reasoning is appropriate only for people that are merely persuaded but are not regenerated; the latter are here but few, while the former are very numerous. I do not call myself the *pastor* of the coast of New Granada, but only its missionary. Hence my exhortations are almost all of the nature of appeals. I believe myself to be called only to sow and to water, and this I do every day, and seize every opportunity. I write to you but once a month because there is only a monthly steamer that arrives near the end of the month, and leaves on the second.

BRAZIL.

Shortly after issuing the last number of the *CHRISTIAN WORLD*, we received the distressing intelligence that the health of Mrs. Compton, as well as that of her husband, was fast becoming such that, in the opinion of the physicians of Rio de Janeiro, they ought without delay to return to their native land. This is a great disappointment, and on many accounts to be much deplored; for these Missionaries were just beginning to feel at home in their work. Acting on the medical advice referred to, they left Rio in February, and arrived in New York in the last days of March, and have since returned to Ohio. The committee could at once replace Dr. Compton by sending an excellent young brother; but they think it best to suspend the mission for some months, and possibly till the end of the war. Their reasons for pursuing this course, they will give at length in the annual report, which our readers may

expect to find in the June number of this magazine. We must expect such discouragements from time to time, as trials of our faith. It is our consolation, however, that we are engaged in a work in which the Saviour takes an infinitely greater interest than we do or can; and that he will order all things in relation to it for the best, although we may not be able now clearly to comprehend the reasons of this procedure.

FRANCE.

STATE OF RELIGION IN PARIS.—The Rev. Mr. E. Ridley has recently given in the London *British Standard*, a very interesting account of the state of Evangelical religion in Paris, derived from information obtained during a visit which he made to that city. Although somewhat long, we give it entire.—

Should this second letter be acceptable and in any way useful, it is at your service. The present pleasing progress of Evangelical religion in Paris and in some of the departments of the Empire, it may be stated, is obtaining in the capital, at least among the higher classes, as well as in other classes of the community. Even some of the nobility are opening their elegant *salons* for prayer, the reading of the Scriptures, and addresses; one object being, and that a beautiful one, the accommodation of Roman Catholic families, together with members of the Greek Church and others, who naturally scruple to enter a Protestant place of worship. They are kindly invited to the meeting; every courteous attention is tendered. They hear the Word God read, and listen to a faithful and affectionate proclamation of the Gospel. At the close an invitation is given to all parties so disposed to remain and have conversation with the preacher and other Christian friends in attendance. Many avail themselves thereof, have their impressions deepened, their doubts solved and by the Divine Spirit have light and faith given them to “behold the Lamb of God” and believe in Him to the saving of their souls. Several go away in raptures and find relief in telling others what God

has done for them. It is pleasing, too, on such occasions, to hear the French people devoutly singing in their own language some of our beautiful revival hymns—“There is a fountain,” “Rock of Ages,” and others.

Some of the meetings consist mainly of English students and French people who are familiar with the English language. When an address is given in English, and many French people present, there is some minister there to interpret.

At one of these meetings which we had the pleasure of attending a few weeks ago, held in the drawing-room of Lady Harriet —, the spacious apartment thickly set with splendid gilded chairs was soon crowded, the doors of two adjoining rooms were thrown open, and the preacher placed so as all could hear. At the other end of the room the lady of the mansion, as elegant in person as she is noble in position and character, was giving directions to the attendants as to their being comfortably seated, &c. It is remarkable in the streets to witness the number of carriages with the liveried servants which have brought families and other parties to the place, and are waiting to convey them back home. On the day following a similar meeting was held at the house of Lord A—, and on the Saturday a third at the mansion of Baron de—, a name not unknown, neither unhonored in the diplomatic circles of our own or other countries.

At the close of one of those felicitous gatherings where a popular revivalist had delivered one of his clearest, happiest, and most impressive addresses, the writer had again the pleasure of exchanging a few words, and wishing them “God-speed.” On withdrawing we noticed a very gentlemanly individual in the room, who seemed to cherish a lively interest in the proceedings, and which he cheerfully aided. On making free to speak to him, he was found to be very communicative, and we again put the question, “Is it your opinion, sir, that evangelical religion is spreading in Paris?” He, as did all other parties asked, replied in the affirmative, and, unobservedly directing my attention to the far corner of the room, said in an undertone, “There you see a lady who

goes about Paris like a city missionary. She is permitted to visit the soldiers, she gets some of them to meetings, and it is hoped that twelve of the Zouaves have been brought to the Saviour."

The last of these meetings which we had the pleasure of attending was held in a large house not very far from the Palace of the Invalides, where the mortal remains of Bonaparte are entombed, with the affecting inscription, dictated by himself, engraven on his gorgeous monumental pile:—"I desire my ashes to be laid on the borders of the Seine, among the French people, whom I so much loved." While we would throw the pall of oblivion over the dark, dark deeds of that remarkable man, let us humbly rejoice that, in the good providence of God, better days have been in store for France. At the present time the light of the Gospel and the influence of the Sacred Scriptures, associated with the all-conquering energy and power of the Holy Spirit, offer good hope of the abandonment of Popery, infidelity and other ills which have long afflicted and benighted the great country, and that ere long its elevation, moral grandeur, and Evangelical religious character, may impress, astonish, and rejoice all Europe and the really Christianized world! Let us give France the benefit of our sympathy and prayers, and by all Christian means humbly seek to promote her evangelization. The present movement, it is gratifying to know, is not confined to Paris. More than twenty other places in France at the present time are desiring meetings of the kind. Those details will be concluded in our next letter.

Yours truly,

E. RIDLEY.

OUR CHAPEL AT PARIS.

The Rev. Dr. McClintock, in a letter to the *New York Observer*, gives the following particulars respecting this chapel, which will be read with pleasure by our readers.

Your readers will perhaps be glad to hear that the American Chapel in Paris has continued to live and prosper, even during the hard times caused by the civil war. Many of its best supporters have, indeed,

been compelled to return home; and the stagnation of trade has prevented the ordinary influx of business men, who have heretofore made up so large a part of our congregation. On the other hand, numbers have come to Paris, from other parts of Europe, in order to be nearer home in case of sudden recall. Our Sunday morning congregation is very good; the average number in attendance being about three hundred. The composition of the audience is one of the best possible illustrations of Christian fellowship now anywhere afforded in Christendom, as well as of the Catholic principles of the "American and Foreign Christian Union," under whose auspices the church was organized, and is maintained. As I look over the congregation, I see in this pew a Presbyterian family; in that a Protestant Episcopalian; in a third, a Baptist household; in a fourth, a Methodist Episcopalian; and so I might go through all the leading denominations, and find them all represented here in one body of Christian worshipers. Nor is there any jarring of opinion or feeling; I have not, in a year and a half, heard denominational differences discussed, or even touched upon in conversation, except, perhaps, in comparison made for the sake of information—never for dispute. As to the form of worship, which, it was feared, would be an endless source of difficulty, all sides yield a little, and all agree to yield some of their personal feelings and prejudices, so that none can be dissatisfied. The Protestant Episcopalian would, of course, prefer to have the precise service of his Church, and no other; so would the Methodist or Presbyterian; but as all are to worship together, all agree to such modifications as are necessary to their common worship. The American Chapel in Paris is, thus far, the only church edifice on the Continent erected for the use of American Christians. Its success will, I hope, lead to the erection of others in certain centres of attraction, such as Florence and Rome—when Rome becomes the capital of a free Italy.

But I must stop, as I cannot hope to find space in your columns, I close with informing your thousands of readers that the

American Chapel is situated 21 Rue de Berri, and my house is No. 3 Rue de la Plain aux Ternes, Paris. In both places I am always happy to see the faces of Christian friends from America.

Yours, sincerely, J. McCLINTOCK.

CHILI.

We have just received two letters from the Rev. Mr. Gilbert, our Missionary at Santiago, the capital of Chili, S. A. One is addressed to children in our Sunday-schools, and is very long and very interesting, but we cannot find room for it at present. The other contains his annual report, the substance of which will appear in the annual report of the Executive Committee, in our next number.

MISSION TO GREECE.

The Executive Committee have resolved to commence next autumn a mission in Greece. This will be a new mission in a field which, however, fairly comes within the scope of the Society's operations; for Greece is a nominally Christian country, and no longer in any sense Mohammedan. The Ameri-

can Board has long been retiring from that field, and the English Church Missionary Society and the American Church Missionary Society, have each but one Missionary in it. The Missionary whom the Committee propose to send, is the Rev. George Constantine, a native of Athens, who has spent ten years in this country, and received his education at East Windsor Academy, Amherst college, and Andover Theological Seminary. In the last named institution he will finish his studies in September. He is exceedingly well recommended by ministers and professors who have known him for years. He appears to be well qualified to carry the Gospel to the masses of the Greek nation, whether within Greece proper or outside of it. In this good work he will find a worthy coadjutor in Dr. Kalopethakès and his *Star in the East*. We request the prayers of our readers for this mission, of which we shall give ample details in due time.

THE HOME FIELD.

We give extracts from the latest reports of several of our Missionaries, and regret that we have not space for more.

I am happy to state that the number of scholars in my day and evening schools is still increasing, and that the pupils come for instruction as regularly as I can expect at this season of the year. From 80 to 90 young people attend the schools, and I can say with truth, many of them make good progress. The industrial school has been very well attended during all the month, and the Italian girls take more and more interest in it; they are eager to learn to sew, so that the number of attendants has increased to 25 or 30.

My religious meetings are attended as usual. I continue to visit Italian families in order to find an opportunity for conversing with them on religious matters at their homes, and to invite them to my church meetings, which I should like to have attended by a larger number.

A great obstacle which I commonly meet, is that many Italians after having been for some time regular attendants of my meetings, leave the city and move to places in the vicinity, so that they are kept back because they live

too far from the church. In this way they go out of my reach, and some times I do not hear of them until sickness in the family brings me again in connection with them. Such a case has just occurred with an Italian family, who came for a long while to my religious instruction, till they moved to Hoboken and were entirely cut off from my meetings. This distressed me, as both man and wife were very well educated people. The former had been a sort of priest in Italy, and the latter was attached to a charitable institution of nuns; she was a well trained woman, and very industrious too, and supported her family by sewing. They moved to Hoboken, as I stated, about a year ago; and I did not know where to find them, until I was called to see them in the course of this month. I found both in a very destitute situation; the man looking pale, and being very weak, and his wife lying on her sick bed, a poor feeble sufferer, in the last stage of consumption, almost too feeble to crave pity for the only child that has been left them, a lively girl of about three years. Though I was very much depressed to find my old friends in such a wretched condition, yet I felt very much comforted that the bodily sufferings have caused rich spiritual blessings. The suffering wife, though in want of even the most necessary comforts, is rich in faith, patience, and hope. Her only desire is to be soon delivered from her pain, and she constantly prays "Come, dear Saviour, take thy servant home; put an end to my sufferings."

Their destitute condition induced me to call upon several benevolent persons. I first visited a good brother, to whom I gave a narrative of the case of the sick woman, and he gave me a dollar for her. On my way home I met another gentleman somewhat acquaint-

ed with the case, who gave me a letter to introduce me to a friend of his. When I delivered this letter, there happened to be present the editor of a religious paper, who having heard it read, handed me three dollars for the sick woman. I received from another person half a dollar, and a lady added another half dollar; so that I had in all, five dollars, which I quickly carried to the suffering family. Last Saturday a gentleman handed me five dollars, collected together for the same purpose, so that I had it in my power to bring assistance a second time.—
An extract from the March report of our Italian Missionary in New York.

The editor of the religious paper alluded to above, has given a very interesting account of the case, which we subjoin.

A short time since I received a note enclosing three dollars to be applied in charity at my discretion.

Yesterday I was sitting in a lawyer's office when a letter was handed to him. It was from a friend of his who had personal knowledge of a case of great distress. A woman dying of consumption, destitute of the most common necessaries of life: a little money would make her last days more comfortable, though nothing could save her. The lawyer handed me the letter to read, and I put three dollars into it, remarking that it was not my money, but had been sent to me to meet just such a case.

This morning a little black-eyed man, very poorly clad, came to my study. He spoke English well, but with a foreign accent. He began: "You sent three dollars yesterday to a sick woman. I come from her to bring her gratitude: it has done her much good already, and will help her a little longer while she lives. She told me to thank you, and she thanks the Lord who is so good to her."

"She may thank the Lord," said I, "and not me, for it was his money, not mine, that I sent. But tell me all about the case; are you the husband?"

"Oh no, sir, I am a missionary among the Italians in this city; the woman is an Italian: she and her husband had been getting their living by sewing: they had five children and all but one, the little one, died: the mother has been sinking for some months past, and the father is out of work, and trying to take care of his wife: they have parted with everything: she has not even a bed to lie on."

"What does she lie on?"

"Some straw on the floor; but she is very content: she has the Saviour with her: she looks to Him, and I do believe when she dies, she will go right to Him."

The earnest good man went on and told me of the struggles and trials of this poor family: how they came from Tuscany: why they had left the priests and come to Christ: he told me of other cases among the Italians; of his own schools to teach the children to read and to sew, and his black eyes often filled with tears, and mine ran over, while he talked on in his artless, broken way. I asked him, "will they use that money carefully?"

"Only too carefully: they will make it go so far that they will not get what they ought to have, for fear of needing it more."

"Well," said I, "come here whenever you think they should have more: do make that good woman comfortable if you can, I will try to provide for her while she is here, and Christ will make a home for her in His father's house. She will not lie on straw up there."

The little man grasped my hand, and said, "I shall call this the House of Support."

Then he went away, but he will be here again in a few days. God puts it into the hearts of unknown friends to send money to relieve the wretched, to help the dying in their distresses, and so He gives His beloved rest. When you read this story, you will enclose a bill in a letter, and send it to me for this or some other dying woman, and so the blessing of the perishing will come on you. If you do not, somebody else will, for the Lord will provide, and when his servant comes again, he will find the promise sure.—*New York Observer*, March 21, 1862.

IRENÆUS.

We are happy to add that "Irenæus" announces in a subsequent number of the *New York Observer*, that he has received \$53 for the relief of this poor family.

"Our schools are small but all encouraging, and our happiest hours are passed in listening to the recitations of the children, and gazing upon their pleasant and cheerful faces. Tears often fill our own eyes, while rehearsing to them some simple applicable story, to witness their attention, and emotion. In these times of financial trial, we have been very much favored in obtaining material, to keep the little fingers busy, and some have given who are not used to this kind of benevolence, and have promised more. As the garments are all distributed in the schools in which they are made, it stimulates them to be punctual and industrious. The mothers are often less inclined to let the little girls attend our school than the little ones are to come, so that we often are obliged to hold out inducements, to overcome prejudice. We yet *feel*, and make it our sole business to ameliorate the condition of the poor of *all nations*, both spiritually and temporally, as far as possible, asking the guidance of Heaven over all.—*Extract from the report of a Bible woman in a South-Western city.*

"A Sunday or two ago, after opening one of my afternoon schools, I was standing at the door with some tracts in my hand, to give to the passers by, who might seem anxious to read them. A captain of one of our volunteer companies of this city came up to me (himself a Romanist) and asked me for some tracts to give to his boys, as he called his company; adding that if men had paid more attention to the Bible and the tract, we might not now have such

an unholy war in our beloved country. The captain had known me, but I did not know him, and he added that he often heard me evil spoken of by his party. I gave him a quantity of tracts and he went on his way rejoicing. May the Lord bless the reading of them to salvation of the poor fellows to whom they were sent. In addition to my other labors, both here and in N., I frequently visit the hospitals for the sick in this city. I was satisfied that the society would not object to this as a part of my work. I have persuaded a few of the convalescent to come to my Sunday-school, and have the promise of an excellent Episcopal gentleman (whose daughter has been teaching for me for years) to come and teach a Bible class. I hope to have a Sunday-school entirely composed of soldiers, and in this way, under the blessing of God, our excellent teacher, may lead many to the Saviour.—*Extract from the report of a Missionary of the Society in a Southern border city.*

Owing to the creakful apathy of this place, I had to overcome many obstacles at first, and meet with very great discouragements, while attempting to proclaim to these Germans the unsearchable riches of Christ. But the gracious Lord has had mercy on us. Last Sabbath we had 62 children, poor, ragged, forlorn outcasts, in the Sabbath school, which I had gathered in during the month; many of them Romanists, and others who had never before heard of the blessed Saviour. Some Christian gentlemen and ladies came in during the exercises, and one gentleman whom I had begged to be the superintendent, but who declined because he thought the attempt would fail, praised God with tears in his eyes. So far I had to defray all expenses, including

even books to the amount of \$9, etc., out of my own pocket; but now I trust the Lord has raised us friends to aid this mission-school.

I have visited during this month, and conversed and prayed with 53 families, 48 of which I found *without the Word of God*. I supplied them with it, urging upon them the necessity of reading it faithfully and prayerfully.

It is past midnight, and I have just returned from the dying bed of a poor man, who had not been to church nor prayed for these last twenty-two years. I had seen him repeatedly before, but he seemed to remain hardened. Tonight I tarried with him for four hours, reading to him from the Scriptures, and praying with him. As I left him, he said, that like the thief on the cross, he trusted in Jesus. "O Jesus, blessed Saviour, be my Saviour too!" Tomorrow he may be a corpse. I felt as if the King of kings was in the room, forgiving and cheering. What a solemn moment all around!

We have a lecture and a prayer meeting every week, and on the Sabbath, three services. Last Sunday night the church was crowded, and the greatest solemnity prevailed.

Taking so many children away from the Romanists, makes the priest exceedingly angry, and he tries the most contemptible tricks to get them back, but so far without any effect.—*Extract from the March report of a German Missionary.*

SOUTHERN BIBLE CONVENTION.

The Bible Convention of the Confederate States met at Augusta, Ga., March 10th. There were seven states represented. Col. J. M. Chambers, of Georgia, was chosen temporary chairman. After a sermon by Bishop Pierce, Daniel Ravenel, of South Carolina, was chosen permanent chairman.

MISSIONARY INTELLIGENCE.

So widely planted over the face of the earth, and so numerous are the Christian Missions of the various Evangelical branches of the Church of Christ of the Old hemisphere and the New, that it is extremely difficult to condense into a few pages of THE CHRISTIAN WORLD the important occurrences of each month, without making a mere record of facts unadorned by any illustrative and interesting incidents. We shall, for once, try what we can do in the way of giving, this month, a general notice of the progress of Christianity in the Heathen and Mohammedan worlds.

CHINA.

Dr. Legge gave a most interesting and encouraging account of his labors in China, at a recent Missionary prayer meeting at Hong Kong. "Other Missionaries," said he, "have a similar, and in many cases, more satisfactory tale to tell. In Amoy there are some five or six hundred Christians; at Ningpo and Shanghai congregations equally large, and even at the newly opened port of Tien-tsin, there is a small, but fervent body of believers."

The Missionaries at Ningpo have been greatly concerned for the effects which the recent sacking of the greater part of that city by the Tai-ping rebels will have upon the Mission. By a remarkable divine interposition, the Missionaries and the converts had, at the last dates, escaped personal violence. The Missionaries at Shanghai were trembling for that city, which was threatened by the rebels at the latest advices; but hopes were entertained that it might be saved through the intervention of the foreign consuls.

Dr. Lockhart, of the London Missionary Society, at the date of his last letters, had been several weeks in Peking, busy in getting ready a house for his Medical Mission. He was much encouraged by his prospects, and had good hopes for the new government

with Prince Kung, a brother of the late Emperor, as Regent during the minority of the boy who is heir to the throne.

SIAM.

The Missionaries are much encouraged in their work, and their hopes of success were never brighter than at present.

BURMAH.

The reports of Baptist Missionaries in Burmah show a continued progress. The Rev. Dr. Mason gives a rather discouraging view of the Christian attainments of the Karen converts, and of the consequent difficulty of supplying native teachers. Although there seems to be a considerable difference in mental organization and strength of different heathen tribes of low civilization, even when adjacent to each other, we apprehend that it is no easy task to increase the intellectual and spiritual culture of the converts of any of them to such a degree as to qualify many of them in proportion to the whole number, to be able, persistent, and growing teachers and preachers of the Gospel. It requires much time to raise up a people from the ignorance and mental degradation of heathenism. It is the work of generations. This blessing Christianity has secured to a considerable degree for that large portion of the human race which has already come under its

influence. Even the poorest form of Christianity is better in this respect than Heathenism or Mohammedanism.

INDIA.

We have been much interested in the account which Rev. Mr. Winslow, a venerable American Missionary at Madras, gives of the services of the "week of prayer" in that city. The excellent English Bishop and the other clergy of the Episcopal Church, heartily joined with the Missiouaries and other Protestant ministers of the place in those services, whilst daily services in *Tamil* were held in different places for the native Christians.

Instead, however, of attempting to speak of the many missions in India, or of any of them, this month, we prefer to give an extract or two from a letter of Mr. Winslow, just referred to, relating to the work of God generally in that great country.

"There is real progress in the work of Missions in India, though we cannot often say here that '*the Kingdom of God cometh with observation.*' It is in most parts of this great country but *seed-time* at best; but in some places the harvest is *beginning* to be gathered. There was a good work of the Spirit in some parts of Tinnevely last year (though somewhat marred here and there by the enemy, who sowed tares), and many souls were brought into the kingdom. In some places the work has been continued to the present time. The same Spirit has wrought savingly, also, in different villages of the Madura district, and in Tranancore; and with real power, if less manifest, at nearly all the Mission Stations in the Presidency.

"Still the *preparatory work*, by *education* and *itineracy*, is more important, perhaps, than that of actual conversion, so far as yet manifested! There is a *preparation of condition* for the coming of the Spirit, by the means mentioned, and the free circulation of the Bible and tracts, which must

tell wonderfully when that blessed Spirit is poured out from on high."

JAPAN.

The Missionaries in Japan are quietly prosecuting the study of the language of the islands, and are commencing the translation of the Scriptures and some elementary works. Years must pass before much ought to be expected from this mission in way of conversion among the natives.

TURKEY.

Two things are exceedingly encouraging in relation to the progress of the Gospel in Turkey. One is the gradual but sure overthrowing of the prejudices of the Mohammedans against Christianity. Of this the Rev. Mr. Wheeler of Kharpoot gives a fine illustration in his account of an interview which he and the late Dr. Dwight had a few months ago with a Pasha at Erzroom, who had for his private secretary a *Protestant Turk*, and declared that he knew many Turks at Constantinople who were most favorably inclined in regard to Christianity, and spoke of the subject with the utmost liberality, and even cordiality. The other is the progress of liberal sentiments among the Armenians at Smyrna, where a strong association among that people has been formed, composed of young men and men of middle-age, that publishes a newspaper, in which remarkably enlightened principles and sentiments are openly advocated. In the meanwhile, wherever missionaries are laboring in the Turkish Empire, including Bulgaria and Syria, true Christianity is gaining friends and converts.

EGYPT.

The labors of the excellent Missionaries of the American United Presbyterian Church, are manifestly blest, and the good seed of the Word which they

are sowing is beginning to germinate. The German Missionaries are also encouraged in their work in the Land of the Nile.

WESTERN AFRICA.

If our readers desire to know what God has done for Western Africa within, as it were, our day, let them read the subjoined interesting article, although too long, perhaps, for the monthly concert. It is taken from the Philadelphia *Colonization Herald*, and the *Eng. Miss. Herald* for Nov. 1861.

The whole history of European and American effort for the elevation of Western Africa may be comprised generally within the last thirty years. At Sierra Leone, which with its vicinity is the principal seat of the English Episcopal missionary operations, we find that that Church has fifteen stations, twelve European and ten native missionaries, ten European and sixty-four native teachers, three seminaries, sixty schools, five thousand scholars, and thirty-seven hundred church members.

The Wesleyan Missionary Society of England has in the same region six stations, thirty-seven churches, ten European missionaries, one hundred and fifty-six local preachers, upwards of seven thousand communicants, thirty day schools and seventy teachers, one theological institution, and an attendance on public worship of thirteen thousand persons.

The Rev. T. J. Bowen remarks, in regard to some of the results of missionary labors in this locality, "that thirty thousand civilized Africans in Freetown worship God every Sabbath-day, in twenty-three churches built of stone, handsome edifices, which cost from two to twenty thousand dollars each, as I have been told, and some of them even more. There are Africans, recaptured slaves, qualified to preach the Gospel in their native lands, which are scattered in widely separated parts of the continent.

In the Sherbro and Mendi countries the American Missionary Association has a mission consisting of four stations and out-stations, besides nine places in the neigh-

boring villages, where the gospel is preached to the people. There are three churches connected with these stations, and three schools. In some of the native villages there are small schools taught by those connected with the mission, where the native language only is used. The number of missionaries is being increased, and when all now under appointment join it, it will consist of twenty members, including five native assistants.

Immediately adjoining stands the free, self-sustaining, accredited republic of Liberia, with its constitution, its president, its judiciary, its legislature, its militia and navy, its schools and churches, its arts and manufactures, its trade and commerce; all the political insignia of a prosperous and independent nation. Its internal condition is the exponent of its influence on the well-being of the surrounding tribes. A large extent of sea coast has been rescued from the iniquities of the slave-trade, and the arts of civilization are penetrating into the interior.

Religion is here also advancing its dominion wider. The Liberian Annual Conference of the Methodist Episcopal Church, comprises nineteen regular itinerant missionaries, and twenty-seven local preachers, besides a large number of lay assistants, teachers, &c., all colored. There are seventeen missionary stations, comprising sixteen hundred and fifty members, over one hundred of whom are native converts, eight hundred and sixty-two Sunday-school scholars, an academy and seminary, and an African bishop.

The Presbyterian (Old School) Church has seven ministers, four male and one female assistants (all colored), one hundred and ninety-three communicants, one high school, and a number of boys at a boarding school, and ninety-five day scholars. The Presbytery of Western Africa was formed more than a year since.

The Episcopal Church has a bishop, four white missionaries, and eight colored, three of whom are natives. Day-school scholars, five hundred and fifty. Communicants, two hundred and fifty; more than half of whom are natives. Their most important station is at Cavalla, near Cape Palmas.

The Baptist Church has over seventy missionaries and teachers, and according to report of the association, which met in Monrovia, December, 1857, near one thousand members.

The missions of the Wesleyan Church on the Gold Coast extend from Cape Coast to Lagos. They now have seven principal stations, besides thirty less important preaching places. The most interior station is that of Kumashi, among the Ashanti people, two hundred miles from the coast. The number of foreign missionaries is three, and nine native assistant missionaries, and thirty one native local preachers. They have two thousand one hundred and thirty-five church members, thirty-five schools, twenty-eight school teachers, one thousand three hundred and forty-seven day scholars, thirty-eight places of worship, and seven thousand nine hundred and ten persons who attend public worship.

Several large missions of the Basle and Bremen Missionary Societies exist on this coast. The former have flourishing stations at Christainsbourg, Akropong (forty miles in the interior), Abude, Gyadam, and Abokodi. The Akra and Otyi (Ashanti) languages have been mastered and introduced into their schools, besides the English; and grammars, vocabularies, primers, Bible histories, and some parts of the Holy Scriptures, printed in both of them. Two hymn books are in the press. A seminary for the education of native catechists is established at Akropong.

On the slave coast, further to the east, Christian missions are doing a great work. In Lagos are one Baptist missionary, one Wesleyan church, well attended; two churches of the Episcopal Church Missionary Society, one in charge of a native minister, and connected with these two churches are three hundred communicants and two hundred candidates.

At Abeokuta, about one hundred miles north of Lagos, is a Wesleyan church, well attended, and three churches of the Episcopal Church Missionary Society, under two foreign and two native ministers, in which are six hundred communicants and four hundred candidates.

At Ijaye, Oyo, Ibadan and Omoboso, towns north and east of Abeokuta, the English Episcopal Church has stations. The last returns give seven European and six native missionaries, five European and thirty-four native teachers. Total, fifty-two. Number of native communicants, eight hundred and twenty-seven. Scholars under instruction, nine hundred and fifty-one. The Southern Baptist Board (American) report five stations in connection with its missions in this region, including as many cities, from Lagos on the coast to Ogbomishaw, nearly two hundred miles in the interior. It also has about twenty laborers in connection with the Liberia, and two in the Sierra Leone Mission. About five hundred children are in day schools. More than one thousand have been baptized into the fellowship of the churches of these missions.

On the Cameroons river, a few miles from its mouth, the English Baptists are operating. At each place there is a church, with a total of one hundred and fifty communicants. The language of the people has been reduced to writing, and the New Testament entirely printed in the Isubu.

On Corisco Island, forty miles above the Gaboon river, are six Presbyterian missionaries (Americans), besides their wives and several native assistant missionaries with three stations and fifty boarding schools. The language (Benga) has been mastered, and several tracts have been printed.

On the Gaboon river is the mission of the American Board. They have three stations, one eighty miles in the interior, with about thirty-six boarding scholars and one-third as many day scholars. Two languages, the Mpongwe and the Bekele, have been reduced to writing.

We are much interested in the missionary operations recently begun on the Niger, under the leadership of the Rev. S. Crowther (native African). If these be efficiently prosecuted, and settlements be formed on the banks of this noble stream, and the facilities now afforded for reaching them be continued, great and beneficial results to the populous tribes in the very heart of the continent may be confidently anticipated.

Thus, almost within our own day, we have seen missions established along the western coast of Africa from the Senegal to the Gaboon, over one hundred Christian churches organized, in which more than fifteen thousand hopeful converts have been gathered. There are also connected with them nearly two hundred schools, where not less than sixteen thousand native youths are receiving a Christian education. More than

twenty different dialects have been studied out and reduced to writing, in which the Bible and other religious books have been translated and printed, and circulated among the people; and it is believed that some knowledge of Christian salvation has been brought within the reach of at least five millions of Africans who never before heard the gospel sound.

MISCELLANEOUS.

THE ANNUAL MEETING.—Among the speakers who are expected to address the Assembly at the Annual Meeting, we may mention the name of Mr. George Constantine, the young Greek whom the Committee propose to send as a Missionary to Greece. Mr. C. speaks the English language well and fluently.

LATEST INTELLIGENCE FROM ITALY.—Mr. Hall, in a letter from Florence, under date of March 20th, says that our evangelist and colporteur will both have to stand a trial for their missionary operations in the Island of Elba. Mr. H. does not apprehend any very serious consequences. He will see that they be properly defended. The charge is similar to that on which the Rev. Mr. Ribetti, of Leghorn, was tried, condemned to a few days imprisonment, and rescued by the government of Victor Emanuel.

DEATH OF MR. FRELINGHUYSEN.—Just as these pages are going to press, we hear of the decease of the Hon. Theo. Frelinghuysen, once a distinguished ornament of the Bar of New Jersey, for six years a member of the U. S. Senate, for several years Chancellor of the University of New York, and at the time of his death, President of Rutgers' College, New Brunswick, N. J. For several years he was President of the Foreign Evangelical Society, of which the CHRISTIAN UNION is a successor. He was a great and good man, and his death will be much deplored.

BOOK NOTICES.

GOING HOME; THE DANGER OF REJECTING THE ATONEMENT; MY TIMES ARE IN GOD'S HANDS; and NONE LIKE CHRIST, are four exquisite little books published by Anson D. F. Randolph, 683 Broadway, New York. They are all from the pen of the Rev. Octavius Winslow, D.D., one of the best Christian writers of England. These little books should have a wide circulation. They are gotten up with good taste. The largest of them may be read in half an hour.

STREAKS OF LIGHT; or Fifty-two Facts from the Bible for the fifty-two Sabbaths of the year, by the Author of **THE PEEP OF DAY,** and many other works for youth. This

excellent work of 350 pages, 18mo., filled with illustrations, is also published by Mr. Randolph, to whom the religious community is much indebted for giving them so many instructive and interesting books, well fitted to profit both young and old.

BERTIE LEE, AND BROAD SHADOWS OF LIFE'S PATHWAY, are two very excellent books for young people, published by Robert Carter and Brothers, New York. A very pleasant vein of religious sentiment runs through these volumes, which renders them indeed as safe as they are attractive for all classes of readers.

The same publishers have recently given us

in beautiful dress, several other books of great value. One of these is "THE LIFE OF ARTHUR VANDELEUR, MAJOR, ROYAL ARTILLERY," (by the Author of "MEMOIRS OF CAPTAIN HEDLEY VICARS,") one of the most interesting biographical sketches which we have ever read. Major Vandeleur was one of those Christian officers who have in our day adorned the British Army, and his Memorials deserve a place by the side of those of Sir Henry Havelock, Captain Hammond, and Hedley Vicars, which have within a few years been given to the readers of the English language.

Another is "LOUISE JULIANNE, ELECTRESS PALATINE, AND HER TIMES," by Fanny Elizabeth Bunnett. The subject of this memoir was the daughter of William (the Silent) Prince of Orange, the Washington of Holland, and was intimately connected with the present royal House of England. This interesting volume contains so much of history, that it may almost be said to be lifted out of the domain of biography. It is a work of no common interest.

The Messrs. Carters have recently given to the public two other works of no ordinary value. One is "THE WAY TO LIFE," by the Rev. Dr. Guthrie, well known among us both by his former writings, and by his severe and unjust animadversions upon our country, its churches and christian people, because of slavery. Nevertheless, Dr. Guthrie is a great and good man, (albeit not quite perfect), and an able theologian and preacher. His "WAY TO LIFE," is a work of which we can speak with unfeigned praise.

The other work is Dr. McCosh's "SUPER-NATURAL IN RELATION TO THE NATURAL," a work greatly needed in England in these days, where "Oxford Divinity," "Oxford Tractarianism," "Puseyism," or whatever else the demon of Sacramentarian heresy may be called, has of late been fast driving the herd of its followers down into the abyss of Pantheistic Deism. This is what might have been expected. The "young gentlemen of the Universities" were not likely to be long satisfied with the husks of the heartless routine of the formal, ceremonial, Christless religion which Dr. Pusey and the other leaders of the "Sect" gave them. They must go further, even if they should fare worse, or—retrace their steps.

The Presbyterian Board of Publication, (O. S.) have lately published several books of more than ordinary interest. Two of these will be very acceptable to the members of that important branch of the Church, and will be read with pleasure and profit by many outside of it, we doubt not. They are the "LIFE AND SERMONS OF THE LATE WILLIAM NEILL, D.D.," and the "LIFE OF THE LATE J. J. JANEWAY, D.D." Each is a very convenient duodecimo volume, beautifully gotten up. The former was well prepared by the Rev. J. H. Jones, D.D., the intimate friend of Dr. Neill for many years; the latter, by the Rev. Thomas L. Janeway, D.D., who has discharged a filial duty in a judicious and able manner. Drs. Neill and Janeway filled no ordinary places in the Church of which they were ministers and ornaments, and their names will be enrolled with those of the Millers, the Alexanders, the Greens, the Rices, the Hoges, the Baxters, the Herrons, the Woodhulls and others of their day.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MARCH TO THE 1ST OF APRIL, 1862.

MAINE.			
Saco. First Parish Benev. Society,-----	18	24	Templeton. Daniel Foster towards L. M. for his daughter,-----
NEW HAMPSHIRE.			Medway. 2d Cong. Church and Society,
Wolfboro. Cong. Church, by Rev. John Wood,-----	3	36	Randolph. 1st " " " " " "
Manchester. Franklin St. Chur. & Soc'y to complete L.M. for Rev. Wm. H. Fenn,-----	13	64	Boston. A Friend,-----
Den. 1st Church and Society,-----	12	00	Roxbury. Elliot Church and Society,-----
VERMONT.			E. Medway. 1st " " " " " "
W. Townsend. Rev. S. S. Arnold,-----	2	00	Northboro. Cong. " " " " add for L. M. of A. W. Seaver,-----
Springfield. Cong. Church to constitute Dea. Isaac M. Lewis and Adna Brown L. Ms.,-----	60	00	Foxboro. Orthodox Cong. Ch. & Soc'y., for a L. M.,-----
MASSACHUSETTS.			Boston, Shawmut Church and Society in part,-----
Windsor. Rev. T. C. Perry,-----	25	00	" Mt. Vernon Ch. and Soc'y, in part,-----
			" Old South Church and Society, Dividend on Perry Fund,-----
			" E. C. Mellett,-----
			" Park St. Church and Cong'n,-----
			RHODE ISLAND.
			Barrington. L. B. Smith,-----

CONNECTICUT.

Newtown. H. S.,.....	10 00
E. Hampton. Mrs. Hannah Niles by H. A. Russell,.....	1 00
Ellington. Monthly Concert,.....	5 00
Westford. Rev. E. D. Kinney,.....	1 00
Hartford. G. F. Davis, Esq., for bequest of Lucy F. Newberry of South Windsor, deceased,.....	1,000 00
Stamford. 1st Presb. Church to constitute Rev. Dwight E. Bartlett, Alexander Milne and George Elder L. Ms.,.....	100 52
" 1st Cong. Church,.....	4 51

NEW YORK.

N. Y. City. Mrs. H. I., to constitute Miss Eliza J. Connor a L. M.,....	30 00
Franklin. 1st Cong. Church add to complete L. M. for Rev. Thos. S. Potwin,.....	6 00
Brooklyn. Reformed Presb. Chur., Rev. J. A. Crawford,.....	4 69
Franklin. Miss'y Soc. of Inq'y Delaware Literary Institute,.....	2 12
Cornwall. Presb. Church per Rev. L. F. Ledoux, D.D.,.....	5 00
Kinderhook. Ref. Dutch Church, Rev. L. R. Berry,.....	63 00
Valatie. Presb. Church,.....	5 51
Albany. Ref'm Dutch Church, Rev. Dr. Wyckoff,.....	18 00
Oneida. Almira Town,.....	5 00
N. Y. City. Instalment of the bequest of the late Anson G. Phelps, Jr. Schaghticoke, Presb. Church,.....	4,270 36
" Hon. Amos Briggs part of L. M.,.....	15 00
Johnsville. Pres. Church,.....	10 00
Cambridge. U. Presb. Ch. in full for L. M. of Rev. W. B. Short,.....	11 34
Coila. U. Presb. Church,.....	17 00
" John Shiland, part L. M.,.....	9 73
Bergen. Cong. Church,.....	10 00
Fairport. Bapt. Church in part of L. M. for Rev. Isaac Fargo,.....	7 86
Ogden. Presb. Ch. in part,.....	10 00
Rochester. A Champion, Esq.,.....	3 75
Carlisle. James Bouton,.....	200 00
Albany. Mrs. Tweddale, by Rev. Dr. Wyckoff,.....	6 00
" 4th Presb. Church, Rev. Dr. Seelye,.....	500 00
Enfield. R. Tallmadge, M.D.,.....	30 51
	1 00

NEW JERSEY.

Union. Friends in full to constitute Ezekiel B. Woodruff a L. M.,.....	10 00
Trenton. Mrs. Elizabeth C. Fuller to constitute a L. M.,.....	30 00
W. Hoboken. Presb. Chur. Rev. Mr. Egbert,.....	11 05
Hoboken. Presb. Church, Rev. Mr. Babbitt,.....	30 00
Franklin. Ref. Dut. Church, Rev. J. L. Scott,.....	1 35
Belvidere. M. E. Church,.....	3 30
Amwell. 1st United Church in part of L. M. for Mrs. J. Kirkpatrick,.....	16 60
" 2d Church,.....	5 00
Milford. Presb. Church in part for a L. M. Middletown Point. Presb. Ch. in part of L. M. for Rev. John M. Rogers,.....	15 00
Keyport. Bapt. Church,.....	20 60
Paterson. Mrs. Cath. B. Atterbury,.....	3 36
	10 00

PENNSYLVANIA.

Vincent. German Ref'd Church, Rev. W. Sorber,.....	5 00
Carlisle. Saml. A. McDowell, M.D.,.....	1 00
Germantown. G. W. Marchant,.....	5 00
Philadelphia. 1st Presb. Chur. to constitute Rev. J. W. Fears a L. M.,.....	30 00
" Rev. Dr. Blackman's Ch.,.....	6 20

Philadelphia. 4th Ref'd Presb. Ch.,.....	2 25
" Hiram Millar, \$5. Miss Holland \$5. Jas. Alcorn \$1. E. A. Bennett \$1. Jas. S. Martin \$2 50. Miss Mc Cune 50cts. Marshall Scott \$1. Saml. Martin \$1 25.— William J. Sterritt 25cts. Others \$1 50. Mrs. Mc Cune 50cts.,.....	19 50

KENTUCKY.

Louisville. Coll. for Missionary Schools by Rev. J. McDevitt, viz: Miss Bullitt \$6. A Little Girl 10cts. J. Blancagniels \$5. Mr. Todd \$1. A Friend 25cts. Mr. Dodge 1 dozen Children's Hose, value \$2. G. Anderson 1 piece of Dry Goods, value \$4, also Old Clothing, Books and Papers,.....	18 35
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MISSOURI.

St. Louis. Coll. for the Mission Schools by Mrs. Mattby, viz: Mr. Robinson \$1 25. A Bolt of Calico by A Friend, valued at \$4,.....	5 25
" A Union Man and long tried friend of the Ax, F. C. U.,.....	25 00
" Coll. by Mrs. Mattby for the Mission Schools, viz: Mrs. Ramsey \$2 50. Mr. Robinson \$1 25,.....	3 75

OHIO.

Tallmadge. Cong. Church,.....	41 74
" M. E. Church,.....	2 68
Hanging Rock. Presb. Church,.....	15 00
Cincinnati. Hon. B. Storey,.....	10 00
Chillicothe. 1st Pres. Church which constitutes Rev. Robt. L. Stanton, D.D. a L. M.,.....	33 00
" 2d Presb. Church,.....	7 88
" 1st United Presb. Church,.....	10 72
" M. Prot. Church,.....	2 16
Oberlin. 1st Con. Ch. in part Mrs. Hudson for L. M. \$3. G. Kinney \$2 for L. M., E. P. Reamer \$1. Mrs. Sumner \$3. Mrs. Hopkins \$1. Others \$35 97, to make Fay. Hopk ns a L. M.,.....	45 97
" 2d Cong'n Church in part S. Plumb \$5. Profs. Allen and Cowles and Mr. Collier \$1 each. Others \$14 68,.....	22 68
" Sab. School of 2d Cong. Church,.....	3 61
" Pringle Hamilton for L. M.,.....	5 00
" Young Ladies of Hall for L. M. of Miss Royal,.....	2 08
Huron. 1st Presb. Ch. \$13 29. Sab. Sch. \$5, all in full of L. M. for Rev. F. Z. Rossetter,.....	18 20
Springfield. 1st United Presb. Church,.....	7 72
Urbana. 1st Presb. Church,.....	11 50
" 1st Bapt. ".....	7 22
Cincinnati. Coll. for the Mission Schools by Mrs. Godden, viz: Judge Este \$1. Mrs. Drinker \$1. Mrs. McKehan 20 yards Calico, value \$2 50. Messrs. Ellis & McAlpin 22 yards Calico, value \$2 75,.....	7 25

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Cornwall. Coll. in the Free and Presb. Churches,.....	14 00
Belville. Free Church collection,.....	41 50
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Liverpool. R. A. Macfie, Esq., for the Tract Work in Italy,.....	200 00
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